A MATTER of moment:

OR,

A Case of Waight.

As great as euer was any, to *be pleaded and examined in the Hall* of the heart and Conscience of euery Christian at all times, before the receiuing of the Lords Supper.

BIBL. CANT. ACAD.

Touching that waightie charge of the Apostle Paul, in the 1. Cor. 11. 28. *Let euery man examine himselfe, and so let him eate of this bread and drinke of this cup.*

Set forth Dialogue wise.

AT LONDON,
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A MATTER

of moment

O. R.

A Cafe of Weight.

151 ; 01

To the moſt high *and mighty Prince*, Henry, Prince of Great Britaine, Sonne *and Heire Apparant to our* Soueraigne Lord the King.

MOſt gratious and happy *Prince*: *not long ſithence a certaine Religious Gentleman asked me two queſtions touching thoſe weightie wordes of the Apoſtle* Paul *in the* 1. Corin. 11. Let euery man therefore examine himſelfe, and ſo let him eate of this bread, & drinke of this cup. *The firſt was: whether euery Chriſtian be bound of neceſſitie to examine themſelues before they doe receiue the Lords Supper or not.*

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The second was: wherein that examination of euery ones selfe dooth consist, or what the points bee, which euery Christian by this examination must find in himselfe, before hee can receiue the Lords Supper.

Two questions, deseruing a very carefull answer, because they are as great and as needfull, as euer any can be in these daies.

The former toucheth the careless Atheist, who is wont, to presume to the Lordes holy Supper, not caring what hee doeth. The latter concernes the blinde ignorant sort, which are wont thither to flocke (it is a wonder to see) not knowing, what they doe. By both which, this great Sacrament is euery where fearfully abused, and the breaches of Sion and the ruines of Ierusalem thereby become most lamentable.

For this cause, at that time with my

my best endeuour, I answered the que-
stions in our priuate conference toge-
ther, with all such doubts and obiecti-
ons, as did arise from, and were occa-
sioned by that our speech. Sithence, I
handled the same abroad by publike
preaching, as occasion was offered
which heard: I vnderstood, that ma-
ny were delighted in the diuine me-
thod. Many much reioyced at the
plaine and easie order, affirming, that
they had read sundry godly writings of
the same argument, & heard diuers
earnestly entreating of those words of
the Apostle: but that the way to the
performance of this duty of examina-
tion, was neuer tracted so plain, so rea-
die, so easie. Lastly therefore, not know-
ing what hurt the hiding vp of this
simple Talent may do: & againe, what
gaine and profite the occupying of the
same abroad by sea & land, through
Gods blessing might bring vnto his
Church, I

I thought best for that end to put pen to paper, and humbly to dedicate the same to you (most noble Prince) especially for two causes,

The first and chiefest is: after your most noble Father, our most gratious Soueraigne King Iames, *whom God long preserue, you are our next gladsome hope, to gouerne these Realmes and Kingdomes with wholesome Lawes, and chiefly with sincere loue vnto Gods true Religion, whereof this little booke containes a part: wherein (I hope) your gratious clemencie will not onely take well in worth my good will and meaning; but also will put thereto the signet of your princely licence and allowance, vnder which this little Talent,* Quod sentio, quam sit exiguum, *may passe, be traded, and vsed, the rather because it is the marchandise of heauens kingdome.*

The

The other cauſe is: as my grandfather Doctor Tyè *was Tutor to Prince* Edward, *afterward King* Edward *the ſixt: ſo likewiſe, though I neither deſire, nor deſerue the like place, yet am I glad (moſt noble Prince) to ſhew any token of mine vnfained hartie dutie & loue vnto your Grace, whereby (ſo farre as I may be bold) I might bid you hearty welcome into theſe your Fathers Dominions: wherein in my daily praiers, I humbly craue of almightie God, in all happie peace to eſtabliſh his excellent Maieſtie, and his royall Progenie euen to the worlds end.*

Your Highnesse,
in all humbleneſſe of duty
to be commanded,

William Tye.

Dedication.

A Dialogue, touching Examination before the receiuing of the Lords Supper. Lately hadbeeweene,

A christian Gentleman making obiection, & *A Minister making answer.*

Obiection.

SIr, I haue had a purpose to conferre with you in a matter of waight, touching the Lords holy Supper, if I might finde you at leysure.

Answer. And I (good Sir) in a matter so weightie would gladly heare you. I pray you say on.

Obiect. That worthy Apostle Saint *Paul* in his Epistle written to the Corinthians in the eleuenth chapter hath these wordes.

Let

Let euery man examine himselfe, and so let him eate of the bread, and drinke of this cuppe. Touching that *Examination* of euerie ones selfe, I would craue your resolution in two points.

Ans. My best endeauours ready, what be those two points?

Obiect. First I would be resolued, whether euerie one bee of necessitie bound to examine themselues before they doe eate of the bread and drinke of the cup in the Lords Supper: And if it be so. Secondly, I would know wherein that examination of ones selfe doth consist, or for what euerie one must examine themselues: For an infinite number through infidelitie, doubting of the former, doe altogether neglect this examination of themselues: and many againe, willing to performe it, know not how to enter into the latter, namely, wherein, or for what they should examin themselues.

Euerie one is bound of

Ans. To your first question I answer affirmatiuely, namely, that euerie

euerie one to bound of necessitie to examine himselfe, before he doe eate of the bread and drinke of the cuppe in the Lords Supper. and I hope, none so wicked to deny it.

necessitie to examine himselfe before he doe receiue the Lords Supper.

Obiect. For my part I doe neither denie it, nor doubt of it: but yet I would bee better resolued by some reasons that it is so.

Ans. If reasons you would haue in so plaine a case, then marke them well. I will proue it vnto you by Reasons, and those of force. The first may bee drawne from the authoritie of the Apostle in this manner. Paul speaking by the spirit of God, commanded euerie one to examine himselfe before he doe receiue the Lords Supper. Therefore euery one is bound of necessitie to doe it. And if there were none other Reason, this only would be of sufficient force to proue it. But heare a second, thus: Euerie one is bound by necessitie to know before hand, whether he shall eate and drinke the Lordes

The first Reason.

The second Reason.

Sup-

Supper worthily, that is, as becommeth such a supper to bee eaten and drunke, not perverting the right and pure vse thereof.

But none can know that, except they examine themselues.

Therefore it is cleere, that euery one is bound of necessity to examine himselfe, before hee doe eate and drinke the Lords Supper.

The third Reason.

A third reason is set downe by the Apostle himselfe in that 1. Cor. 11. and it is drawne from the indignitie or heynousnesse of offence in the vnworthy eating and drinking the Lords supper in this manner.

That party, that eateth and drinketh the Lords supper vnworthily, that is, otherwise then it becommeth such a supper to be eaten and drunk, perverting the right and pure vse thereof, that party is guilty of the body and bloud of the Lord, euen as if he should vilely contemne the same, and trample it vnder his feete.

Therefore it behoueth euery one,

and

and euerie one is bound of neceſſitie to examine himſelfe afore hand, how he is fitted to eate and drink the Lords ſupper.

A fourth reaſon is drawne from the fearefull puniſhment and woe, which moſt aſſuredly they doe pull vpon themſelues, who doe eate and drinke the Lords ſupper vnworthily in this manner: whoſoeuer eateth and drinketh the Lordes ſupper vnworthily, that partie eateth and drinketh his owne damnation; as our firſt parents in paradiſe did eate their owne death by eating the forbidden fruit. The fourth Reaſon.

Therefore, vpon paine of damnation, euerie one is bound of neceſſitie to examine himſelfe, how hee is prepared to eate and drink the ſame. If you would haue a fift reaſon, it holdeth very ſtrongly frõ the leſſer to the greater, thus: If in their earthly affaires and buſines, men doe thinke themſelues bound of neceſſity before hand, to examine and make inquirie The fift Reaſon.

quirie as well into the affaires of themselues, what and of what condition they be, as into their owne selues, how they may finde themselues able, fit, and méete to accomplish the same, lest they should take them in hand vnwisely, in vaine, or with their losse and hurt: then who will not much more thinke themselues bound of necessitie to make the same examination, and inquiry in spirituall affaires, but especially in this so heauenly businesse, the eating and drinking of the Lords Supper: wherein we cannot offend without the high displeasure & dishonour of our God. Wherein we cannot offend without the deserued daunger of eternal condemnation: and wherein if we consider the meate & drinke it selfe, with other common meates and drinkes, there may no comparison stand betwéen thē in any respect at all. My flesh is meat indeed, & my bloud is drink indeed (saith our Sauiour Christ.) For other meates and drinkes

Iohn. 6. 55.

drinkes are earthly & corporall, but this is heauenly and spirituall. Other meate and drinke, whether wee eate and drinke or not, we shal surely die; but this meate and drinke, hee only doth die, which doth not receiue and he doth liue for euer which doth receiue it. Other meate and drinke doth assuage hunger and thirst, but this meate and drinke, I meane still being spiritually and by Faith truely receiued, doth more and more sharpen the same, breeding in vs an insatiable desire and longing after them.

Other meate and drinke, are conuerted into the substance of the eater and drinker; but this, abiding still the same without corruptiõ, doth cõuert the true religious eaters & drinkers thereof into it selfe, making thẽ of humane, diuine, of carnal, spirituall of vngodly minded, to leade a life beseeming God. For he that eateth my flesh, and drinketh my blood (saith our Sauiour) hee dwelleth in me,

Not the elements of bread and wine.

Iohn 6. 56.

mee, as a member incorporate vnto the body and braunch, into the vine. And I in him; namely, by my spirit, whereby he doth liue. Other meate and drinke, before they be receiued, are first to bee examined, tried, and proued, lest by any euill condition in them, they hurt vs. But before we presume to participate of this meate and drinke in the Lords supper, we must first examine, try, and proue our selues, lest we dishonour them, and become hurtfull to our selues, through our owne fault.

Obiect. I would to God your reasons were knowne, not vnto mee alone here by priuate conference, but vnto the whol world also by publike writing. For (I think) they are of force not onely to wrest from the most vntoward and crooked spirit, that is, a free confession that it is so, but also to force out of the hart of flint a floud of teares, to bewaile euery former neglect thereof, and further to driue it

euer

euer hereafter, diligently and carefully to put the same in practise, and neuer in any case to omit this godly, wise, and carefull examination of ones selfe, before the receiuing of the Lords Supper. But (good Sir) from your present speech nowe, mee thinkes, doe arise two doubtes more, wherein I pray you satisfie mee in a word.

An. I pray you say on.

Obiect. Is then the examination of others by the Minister, before the receiuing of the Lords Supper forbidden, or needelesse?

Ans. It is more then plaine by the holy scriptures, that examination by the Minister of those committed to his charge, where nede shall be: by the father of his children, by the Master of his seruants, is not onely not forbidden, but straightly commanded, and highly commended, (howsoeuer alas) it bee to carelesly put in practise of such as one day wil tremble and quake to come to their answer

Gen. 18. Ioſh. 24. Ministers, fathers, and housholders ought to examine their parishioners, children & seruants.

swere for it.) And so much the more commended, if it be done with that care and conscience that it ought: namely, not for auricular confession, and then all is well, as the Papists dreame, or for custome and shew: but for to proue, how they knowe their dutie therein, to teach them, if they know it not: yea, and not euen then to thrust it into their mouthes, when they are to receiue the Supper: but in such due season, as they may be sure to bee perfect in it. Unto the which examination, as euery Minister, father, and master is bound: so likewise is euery parishioner, childe, & seruant, reuerendly & willingly to submit themselues therevnto, before they come vnto the Lordes Table. But yet notwithstanding, this examination by an other cannot secure, neither is any safe warrant for any man: for one man may deceiue an other, & ths examined may deceiue the examiner in most points, but no man can deceiue the iudgment of his own con-

cõscience. Though the former examinatiõ of one man by another be needfull, necessary, cõmanded, & commended, & though one be examined by another a thousand times, yet the examination of ones self, is in no wise to be omitted, but carefully to bee held fast, because it is most certain, & cannot deceiue: and therfore the Apostle saith rather; Let a man examine himself: & in an other place; Examin your selues: know ye not your own selues? 2. Cor. 13.

Ob. You haue fully satisfied me herein also. But this one question more: Is it not required, that one do examine and inquire into those, with whom he is to communicate, & that he do find them worthily prepared, before hee can safely commnnicate with them?

An. Hereto I answer you: that some with the Anabaptisticall sect, are too busie searchers into others, in the meane while altogether neglecting themselues. And some againe, with these Anabaptists, imitating those proud spirits of the olde Cathari, Some are too busie examiners and searchers into others.

and after them of the Donatists, doe falsly flatter themselues with a perswasion of absolute and perfect holinesse in this life, and as I cannot tell, what spirits made wholly of the ayre, doe contemne the company and fellowship of all men, in whom there doth appeare at any time any manner of humane want or imperfection in this life. And further, if where the Gospell is preached, there appeare not forthwith fruits of life, answerable to the same, doe by and by cry out that there is no Church, and therefore they can haue no communitie nor fellowship, especially at the Lords Supper: whom the Apostle did seeme also to respect, when he said; Let euery one therefore examine, not those with whom he is to communicate; but himselfe, and themselues. In the meane while, it is not my meaning to please any careleſſe Athiests of these times, who so soone as they shall heare, that none can heere in this world liue

line perfectly, and that GOD doth not imputte vnto his faithfull children all their weake infirmities, doe straight way hereupon imagine, that they may securely wallowe in all kinde of malice, mischiefe, and wickednesse. Neyther is it my meaning, to giue liberty of prophaning the Lordes Supper vnto any, by their careleſſe and ſenſuall preſuming to the ſame. For it is to be wiſhed, that euery one, who is manifeſtly knowne to bee an impenitent Adulterer, or Adultereſſe, a forſworne perſon, or a common ſwearer, a Drunkard, an vncharitable contender, a careleſſe hearer, or a ſcorner of the Word and miniſtry therof, that ſuch like, I ſay, what ſoeuer they be, ſhould by the cenſure and diſcipline of the Church appointed, bee excommunicated, baniſhed from the Church of Chriſt, and caſt out of the kingdome: and by that meanes, excluded from the Lordes Supper, vntill they ſhould ſhewe

And ſo they are, if they be complained of.

And this also is freely permitted. Cannon. 26.

ayaine manifeſt tokens of repentance. Or if at any time, perhapes through any let & occation, the ſame excommunication cannot readily be had, that then euery Miniſter, to whome it may properly belong, hauing manifeſt knowledge thereof, might bee of Chriſoſtomes minde; who ſayd, he would rather ſpend his owne body, then impart the Sacramentall ſignes of Chriſts body vnto ſuch perſones: knowing, that they, who doe willingly, and wittinglie admit them, haue their handes as deepe in prophaning of Gods couenant, as the impenitent parties thẽſelues: becauſe they doe admit, and alowe them for Gods friendes, who are Gods enimies, and would make God ſuch a one, as hath entred a couenant, and is in league with Infidels and Hipocrites. But, to come neerer to your demaund, if any ſuch impenitent ſinners ſo manifeſtly knowne, bee at any time allowed and ſuffered at the Lords table, the blame

blame then must and doth rest vpon those, who haue such authoritie to repell and keepe them backe. As for any other priuate person of the congregation, it cannot hurt him to communicate with such, neither ought their presence to let him, if by examination of himselfe, hee find himselfe fitte, and worthylie prepared thereunto. For euerie priuate person, in this case, shall render accompt vnto his Lord & master, not for others, but for himselfe. And the Apostle sayeth not, Let euery man examine those, with whome they are to communicate: but, let euery man examine himselfe. Neither doth hee say, whosoeuer shall eate this bread, and drinke this cuppe of the Lord with others, that be vnworthy, shall be guilty of the body & bloud of the Lord: But, whosoeuer shal eate & drink vnworthyly himselfe, shal be guilty. &c. So that ỹ thing, which stands vpõ euery ones saluation, or condemnation in this busines, is himselfe & thẽselues:

euery one (I say) narrowly and with godly wisedome to examine and to sift in to himselfe. Wherein so many as haue beene careleſſe heretofore, I counsell them in the feare of God, to looke vnto it hereafter: or else to stand without answer, and excuse at the day of iudgement, when they would bee full glad to carrie a cleare conscience therein.

Obiect. Well then, seeing it cannot bee shifted, but that euerie one is bound of necessitie to examine himselfe, before hee presume to eate and drinke the Lords Supper: and seeing it is his own selfe that doth so nearely touch and concerne euery man; and seeing further, that you doe so straightly aduise euery man, euer hereafter to haue a zealous care thereof, as of his own saluation. To the end this may bee, first diligently performed of euery one, I pray you, next now declare, wherin this examinatiõ of ones selfe doth consist; and what it is that euery one must examine himselfe

ſelfe for. And ſecondly, to the end it may be the better and more willingly performed of euery one: I pray you ſecondly, declare it with as eaſie order, and as briefly as may be. And the rather, becauſe I haue heard ſome vntoward and vnwilling ſpirits (who thinke, that any colour will ſerue them for a iuſt & blameleſſe excuſe) I haue heard them giue out, I ſay, that they knew not where to begin any ſuch examination of themſelues, how to goe forwards in it, and that it is too tedious for their braine, to whom by your good meanes, I hope, this priuat conference ſhall publikely bee made knowne.

Anſ. I thinke your meaning is to haue it ſet downe in a few generall heads, vnder which all other particular duties may be comprehended.

Obiect. That is my meaning indeede.

Examinatiō of ones ſelfe conſiſteth in three thingsin generall.

Anſ. The examination then of ones ſelfe, doth conſiſt briefly in three thinges, that is to ſay, in knowledge

ledge, in faith, in a full purpose to liue and practise, according to that knowledge and faith: or if you will haue it plainer, thus; Before a man doe eate and drinke the Lords Supper, he must examine himselfe: first, whether he haue such knowledge, as he ought to haue. Secondly, whether hee haue faith, to beléeue that hee knoweth. Thirdly, whether he come with a resolute purpose, to liue according vnto that his knowledge and faith. For whosoeuer shall finde in himselfe these thrée, hee may assure himselfe, that hee dooth worthily eate and drinke the Lordes Supper, because they doe comprehend all other particular duties required thereunto.

Obiect. The first thing, for which euery one must examine himselfe before he do eate and drinke the Lords Supper (you say) is knowledge.

Knowledge is necessarily the first in this examination.

Ans. I put knowledge indéede in the first place, and (I thinke) verie necessarily. For how is it possible for any

any man to take any thing in hand, and doe it aright, except he doe thorowly know, what belongeth vnto the same. How is it possible, that he should eate and drinke the Lordes Supper worthily, who doth not know what is required to the worthy eating & drinking of the Lordes Supper: when our Sauiour said vnto the Saduces, Yee doe erre not knowing the Scriptures. Did he not say plainely, that the want of knowledge was the cause of their erring, being deceiued and dealing awry. When the Prophet Dauid said; Thy word is a Lanterne vnto my feete and a light vnto my pathes; did hee not clearely teach, that the knowledge of the word of God, must direct our actions and procedings, and that without the same knowledge we walke in darkenes, wee know not what we doe, nor whether we goe? I thinke this is so plaine, that it needes no further disputing.

Matt. 22.

Psal. 119.

Ob. Why: must a plaine simple man,

that

that can neuer a letter vppon the booke, come furniſhed with this knowledge, before hee can eate and drinke the Lords Supper? what if ſuch a one ſhould come to you and ſay? The ſcriptures are too buſie for my head, I know how to earne my liuing with the ſweat of my browes, honeſtly & truely, I truſt I know as the reſt of my neighbours know: I hope they meane well, they meane no hurt at their comming to the Lordes Table, nor no more doe I: or ſuch like ſpeeches: would not this be ſufficient for him?

Anſw. **I knowe no difference the ſcriptures make in this reſpect, betwéene the learned and vnlearned, betwéene the ſimpleſt and the wiſeſt of all, neither yet any diſpenſation the one hath more then the other: but this I know, that ignorance is no excuſe for any, by theſe our Sauiours owne wordes;** But that ſeruant that knew not his Maiſters will, and yet did commit thinges worthy of ſtripes,

Ignorance is no excuſe

Luke, 12.

ſtripes, ſhall bee beaten with fewe ſtripes. This I know, that none can pleade ignorance: for the Lord God ſpeaketh generally vnto all by his ſeruant Moſes, The word which I Deut 30. cõmand thee this day, is not hid from thee, neither is far of: It is not in heauen, that thou needeſt to ſay, Who ſhall aſcend for vs into heauẽ to fetch it vnto vs, and to declare it vnto vs, that wee may doe it: neither is it beyond the ſea, that thou needeſt to ſay, who ſhall go ouer the ſea to bring it, and to declare it vnto vs, that we may doe it: but this word is very neare thee, euen in thy mouth and in thine heart to do it. This I know, that all Ioſu. 1. ſortes of people ought to know the Scriptures. This I knowe, that The Scriptures are easie to the plaine and moſt ſimple people that are, obſeruing but three conditions. easie to the ſimpleſt, obſeruing three things

The firſt, if by zealous prayer they ſhall call for the illumination of Gods ſpirit.

The

The second, if they shall bestowe the like endeuour, care, and studie, to know them, that they doe and can vpō cunning fetches for their worldly profit: whereof if a booke should be framed twise as large as the Bible, it would soone be knowne euen of the simplest, yea, though he could neuer a letter on the booke (as you say) yet he would haue it at one hand or other, and it would busie his head neuer a whit. The third, if they shall desire and labour to know the scriptures to the end to kéepe the will of the Lord reuealed in them: they are King Dauids words; The Law of the Lord giueth wisedome vnto the simple. Wise Solomon saith; A scorner seeketh wisedome, and findeth it not: but knowledge is easie to him, that will vnderstand. And when Dauid would perswade the Lorde, to teach him to knowe his will, hee drawes the Lord, as it were, with this reason, because he will kéepe his will; when he knowes it: Teach me

Psal 19.
Pro. 14.

(O

(O Lord) the way of thy ſtatutes, & I will keepe it vnto the end. O giue me vnderſtanding, & I will keepe thy law, yea I will keepe it with my whole heart.

And to conclude, this I knowe, that the ſimpleſt and plaineſt man that is, would bee aſhamed to bee found vnſkilfull, and to be taken tardy, in the profeſſion that hee hath taken vppon him. If his knowledge faile in the trade, he was neuer bounde apprentice vnto; if his knowledge faile in the Art of Logick, Rhethorick, or in the miſterie of Aſtronomie, or ſuch like: why in this he is not to bee blamed: but if his knowledge faile in ỹ points of Chriſtianity, whereunto he was bound apprentice in Baptiſme, which hee toke vpon him to profeſſe at the time of his Baptiſme, and wherin he hath ſerued ſo long apprẽtiſhip: I thinke, in this hee is worthy to be blamed: I trow, in this ỹ ſimpleſt of vs all would take great ſhame, to be found vnlearned and vnſkilful.

If

If any, intending to receiue the Lords Supper, should come to me with such answer, as you say: I know how to earne my liuing with the sweate of my browes, &c. (as indeede I thinke too too many hold it for the answere of a sound Christian) surely I should bee driuen against my will, to reply vppon him againe with these words: If this bee all the knowledge that you haue, and looke for, then a bruit beast is, for knowledge, as good a Christian as you: then a bruit beast may for his knowledge (I speake it with reuerence: bee admitted to the Communion as wel as you: for a bruit beast knowes how to get his liuing with the sweat and labour of his body as well as you, and no more doe you looke for. Further, I would reply againe from the Apostle Paul: You would pretend a zeale and deuotion, but the zeale and deuotion of any whatsoeuer, either to God or godlines, is nothing worth, if it bee not

Rom. 10.

accor-

according vnto knowledge. If any man intend to goe to any place, hee must keepe the way, that leadeth vnto it: if any man haue a zeale and deuotion to God, and doe seeke God from the heart, of necessitie hee must keepe the way, that leadeth vnto him, and that way is his word. It is better (sayth Saint Augustine) to halt in the way, then to runne swiftly out of the way. If wee will bee deuout and religious, let vs take it for truth which Lactantius saith: That is true religion, zeale, & deuotion, which is ioyned with the word of God. And therefore so many as come vnto the Supper of the Lord without the knowledge of this word to instruct and tell them, what is here to bee done, and how they ought to deale therein: vndoubtedly they doe fare as they doe, who are blindfolded and haue their eyes closed vp.

Zeale without knowledge is condemned

A man would wonder, to meete in the high-way, Tenne, Twentie, Thirty, or Fortie people blindfolded

A most fitte similitude.

grabling to some long iournies end: Surely he would thinke them starke mad, euer to take such a iourney in hand in that order: and hee would iudge, that they would either neuer or very hardly at all, come to the place they desire. Euen so in like sort, when thou seest people flocke vnto the Lordes Supper without the knowledge of Gods holy word, to direct them, and to shew them, how to doe it: behold, thou seest a companie blindfolded, and thou maiest as wel thinke them besides themselues, euer to take such a matter in hand so blindely: and as well thou maiest iudge and say, that they will neuer come to heauen, and to God, to whom they doe trauell, or rather doe but seeme to trauell.

Ob. These things (I would thinke) are of force, to make euery man rowse vp himselfe, and to looke about him, before hee doe approach vnto Gods Table, but especially the plaine vnlearned man, who (silly soule)

soule) is wont to perswade himselfe, if he come thither, with a good meaning and intent, proceeding from a blinde zeale and deuotion, that then hee hath done his dutie very well; Therfore, for his better help & comfort, shew, I pray you, what meanes hee hath to get this knowledge, required of him, and to auoid this dangerous ignorance, wherewith hee is wont to come so blindfolded to the Lords Supper.

Answ. **The meanes that euerie rude, and ignorant person hath to attaine to the knowledge of, and in the word of God, are these. First, and principally, they must, after the example of Dauid, as was said before, with singlenes of heart in praier, beseech the Lord to remoue from their mindes and vnderstanding that palpable fogge and mysk of their owne naturall darkenesse and ignorance, and to illuminate the same with the light of his spirit, obseruing al-**

Meanes to attaine to the knowledge of Gods word.

Psal. 119.

The first meanes.

wayes to pray, first, with an earnest zeale, and affection to the knowledge of this word, secondly with an vnfained purpose, knowing the same, to leade their liues thereafter. This done, then if they haue a Prophet, which hath that Vrim vpon is brest-plate, that is, who is adorned with the light of knowledge, vnto whose publique teaching they may resort:

The second meanes.

Hebr. 6. first, for their catechising, & instruction in the principles, grounds, and foundation of religion: because in a building order requireth, that first of all the foundation be laid: afterwards for more perfit and sound doctrine, and stronger meate, as the building goes forward, and growes towarde perfection, yea, and vnto whome they may haue still recourse by priuate conference, for to bee resolued of euery doubt: Because (as

1 Cor. 2,

Mala. 2. the Prophet Malachie sayth) The Priestes lippes must preserue knowledge, and from him as from Gods store-house, they are to haue their wantes

wantes supplyed. If, I say, God hath in his superabundant mercie blessed them with such a Prophet and Pastor, then must they not wish him out of their coastes for dealinge against their swine: that is against thir vncleanneſſe and filthy neſſe, as the Gergesenes wished Christ: Neither must they neglect and abuse this blessing, but with all true thankfullneſſe vse the same, and with the Purple seller Lidia, lend him the hearing withal diligent and reuerent attention, & with the cleane beastes in the lawe, chew the cudde, that is seriously meditate vpon whatsoeuer they haue heard and receiued from him, least it goe in at the one eare and out at the other.

Math. 8

Act. 16

The third meanes

Leu. 11

But if there bee no Prophet in Israell, if they haue no such Pastor, vnto whom as vnto a Nurse, they may so fly for their spirituall foode, and sustenance: Then their next remeadie and meanes are, first according to the commaundement of

The fourth meanes.

Mat. 9.

our Sauiour, to pray vnto the endlesse Fountaine of all good giftes, that he would send forth labourers into his harueſt, to ſtay the ſpirituall famine of bread: that hee would moue the hearts, of thoſe which be in authoritie, to pittie the ſilly ſheepe of Chriſt, and likewiſe ſtirre vp the hearts of all thoſe, who haue in their hands the planting and plating, yet now at the laſt, while the day doth laſt, to make a conſcience, whom they ſet ouer Gods flocke, and that they would become true Patrons indeede: that is, not ſo much of the man nor Benefice, as of the flocke of Chriſt Jeſus. Secondly, and in the meane while, vntill by the mercifull prouidence of the Lorde, the Harueſt may bee ſo furniſhed, theſe ſimple, rude, and ignorant people, who cannot reade themſelues, muſt, for knowledge in Gods word, ſpend that time in conference and reaſoning with others, either at home, or abroad, at one hand or other,

The patronage of Patrons ought to reſpect the flocke of Chriſt.

The fift meanes.

ther, if they haue a will thereunto, which they are wont idely, vainely, and vpon vnfruitfull workes many waies to misspend.

And further, they must lend their eares to such, as can reade good bookes, English, and Englished writers, wherewith, if they will but step out of Westminster roade, into Pauls Church-yeard, the stalls stand so stored, yea, and which are in such abundance brought home almost to their owne doores, whersoeuer in any place within the Realme of England they haue their dwelling, that, who so doth still remaine ignorant of the way and will of the Lord, reuealed in his word, they must nedes be willingly, wilfully, and obstinately ignorant, and shall surely abide the punishment of wilfull, stifnecked, and obstinate persons without all excuse.

Obiect. Doubtlesse you haue said very well, that the first thing which euerie one must examine themselues

ſelues, before they preſume to come vnto the Lords Table, is knowledge. You haue likewiſe proued, that this knowledge is required at the hands of euery one, learned and vnlearned, wiſe and ſimple, and that no man hath any diſpenſation, or tollera-tion to come thither ignorantly, more then another. You haue fur-ther ſhewed the meanes, whereby euerie one may come by it, if they will.

But now, I pray you, in the meane time, omit not to ſhew in briefe or-der, wherein this knowledge dooth conſiſt, or what bee the particulars, which euery one muſt know, before they can be worthy partakers of the Lords Supper?

An. The matter it ſelfe, we haue in hand, is good and godly, and through Gods bleſſing may hereafter tend to his glorie, and the encreaſe of his Church. Beſides, if I ſhould ware wearie, yet your forward deſire and willingnes to learne, would ſtirre vp

vp and encourage me to goe on. If all, that be ignorant, would take your course, surely all might come to knowledge nédefull vnto saluation. I wish, your example might not be lightly passed ouer. You haue had mine indeuour hitherto, and yeu shall likewise haue it in this if God permit.

You would learne further (you say) what knowledge euerie one by examination of themselues must finde in themselues, before they can bee worthy partakers of the Lordes Supper. And herein, according to your owne Christian motion, I would rather séeke to profit many by plaine order, then to please a few by curious art and cunning diuision. For your demaund therefore: this knowledge doubtlesse, I cannot sée, where it can begin with that profit and order, that it ought else, then at mans creation, for the first degrée thereof. And therefore before I doe presume to come vnto the Lordes Sup-

The degrees of knowledge before the receiuing of the Lords Supper.

supper: I must find my selfe to know particularly & in order to this effect.

The first degree.

The first, that in my first Parents Adam and Eue, the Lord God created mee and all mankinde, in soule according to his owne image and likenesse, in righteousnesse and true holinesse, in body without fault or blemish: in a word, both in soule and body, a most glorious creature, furnished with all heauenlie and glorious prerogatiues, able of my selfe to doe the will of my God without any kinde of contradiction, or check, which might come from any imperfection, either of soule or body: which was my first estate.

Gen. 1

Mans first estate glorious.

The second degree of knowledge.

The second, That because good reason it was, I should acknowledg a Lord aboue my selfe, euen my almightie and mercifull Creator, therfore the same my Lord & God gaue me an easie commaundement, to kæp and obey: namely, that I should not eate of the fruit of one onely Tree in Paradice, the tree of the knowledge

Gen. 2

of

of good and euill; vpon paine, if I did eate, to dye the death.

The third, that the consideration neither of the infinite goodnesse and mercie of my maker, neither of my most perfect and free estate, neither of the easines of the commandement, nor yet the punishment threatned for the breach of it, could make me holde me fast by God, and to the obedience of his cõmandements. But (wretch that I was) I must needs forsake my maker, and subiect my selfe vnto the obedience of the Diuel my destroyer: and so, accordinge to his damnable will and word, I must eate of the forbidden fruite, of the Tree of knowledge of good & euil. Wherby indeed I came to ỹ knowledg of the good lost, & the euill found (for so the Diuell iuglingly meant) which I least thought of: wherby I lost al former good, glory, perfection, and freedome both of body and soule, and found all manner of euill, ignominy, imperfectiõ, & woe, both of body and soule: whereby

The third degree of knoledge.

Gen. 3

by I made my selfe vnable, in euerie part euer afterward also to keepe the commandement of my God, or to steppe any righteous steppe at all, whereby in a word, I did cast my selfe downe headlong from the top of all happines, into the depth of all misery in this life, and into the infernal gulfe of endlesse torment & damnation in the world to come, which was my second estate, and of al mankind.

Mans second estate wretched.

Obiect. Before you go any further, I pray you suffer me one word. It seemes to me that this knowledge of mans first and second estate, makes little to the worthy receiuing of the Lordes Supper, because it belongs not vnto the same.

Ans. I doe not say, that these my two former estates are any part of the Lords Supper, or that they belong either to the benefit or vse of the Supper it selfe; but that the knowledge of them must bring mee, by order vnto the knowledge of the benefit

neſite and vſe of the Lords Supper. For before I can truely knowe and confeſſe any benefit and reſtoring in Chriſt, I muſt firſt knowe and confeſſe, that I was in miſerie: before I doe flie vnto Chriſt for ſuccour, I will firſt knowe ſome reaſon why, and that I haue néede of ſuccour, and what driues me vnto Chriſt.

Now, the Law, which layes before me my miſerie, ſinne, vnrighteouſnes, and eternal damnation, becauſe I cannot now, through my fall, and diſobedience kéepe it; It is (ſaith the Apoſtle) a Schoolemaiſter or Vſher, which ſendes mee vnto Chriſt; for righteouſnes and ſaluation in him. And therefore theſe two former eſtates, are as it were the Alphabet, A, B, C, or firſt entrãce, where I muſt firſt begin in the ſchoole of God, and which I muſt firſt knowe out of his word, before I can come either orderly, or profitably vnto any riper knowledge of that good & benefit which is offered me in Chriſt, & ſo cõſequently in his holy ſupper. Ob.

Rom. 3.

Gal. 3.

Obiect. I doe now see your course, and order right well: it is right plaine and profitable, I pray you, go on vnto the fourth point.

Aunſ. The fourth point of knowledge, which by examination of my selfe, I must find my selfe to knowe, before I come vnto the Lords Supper, is to this effect. Namely, that the Lord God on the one side, because hee would, and must haue his iuſtice satisfied for my sinne, and the sinne of all mankind, which iuſtice requireth, that as true and very man, had sinned against God: so of neceſſitie, true, and very man, must satisfie his iuſtice with death, and torments both of body and soule for that sinne, according to the sentence of his iuſt word. And of the other side, because hee would in this his iuſtice become mercifull vnto man too, hath in his rich wisdome, caused his only sonne being very God, to take my nature vpon him, and to become also very man: who in the same his humane nature,

The fourth degree of knowledge.

G ii. 2.

Mans third & last estate restored by Christ.

nature, might satisfie GOD his iustice for my sinne, by death, and tormentes due vnto mee for the same: and by vertue and power of his God-head might be able to sustaine, and beare in his flesh the wrath and punishment, might bee able to deliuer me also from the same, and might repaire in mee, and restore vnto mee againe that righteousnesse, life, and blessednesse, which I had lost by my fall, and disobedience: which his mercie the Lord first set a broach in Paradice, after that hee published the same by his Patriarkes, and Prophets: Thirdly, he shadowed it out, by sacrifices, and ceremonies of the Lawe: and lastly, fully accomplished it by the same his owne only sonne.

The fist poynte of knowledge, which by examination of my selfe I must finde in my selfe, beefore I come to the Lordes Supper is, that as GOD doth thus offer, and reach out his hande

The fist degree of knowledge.

of

Ephe. 2

of mercie vnto mee, so likewise I must haue another hand to take it: it is my parte to apprehend, to take and lay hold vpon the same with the hande of faith, as the onely instrumentall cause of my saluation, least it bee alledged against mee, I would, but you would not.

As God hath a hand to giue, so we must haue a hand to take.

Matt. 23

Sirtly, and to come neerer the matter: before I come vnto the Lordes Supper, by examination of my selfe I must finde my selfe to knowe, that the Lorde God hath ordayned and instituted helpes, and seales to strengthen and confirme this my faith, in that his mercy promised and offered in his sonne: namely his word, and two Sacraments, Baptisme, and the Supper of the Lord.

The sixt degree of knowledge.

In the seauenth place, by examination I must find my selfe to know, before I presume to come vnto the Sacrament of the Lordes Supper: that in a Sacrament two things are to be considered.

The seauenth degree of knowledge.

The

The first is a visible and outward signe, the second an invisible and inward grace signified thereby: And in the sacrament of baptisme, the visible and outward signe to be, water, sprinckled vpon the bodie of the partie baptized, to the washing away of the filthines of the bodie: The invisible or inward grace signified thereby, to bee the bloud of Christ sprinkled vpon the soule by faith, wrought by the holy Ghost, whereby the spirituall filthines of the soule is washed away and forgiuen, the righteousnes of Christ imputed vnto the partie, the olde man of sinne mortified and slaine, the new man of righteousnes raised vp and reuined, answerable vnto the death and resurrection of Christ: by which Sacrament the Lord first of all doth admit vs into his Church and family.

Also in the Sacrament of ỳ Lords supper, the visible and outward signes therein to bee: First bread, broken and eaten, secondly wine di-

ſtributes and drunke the inuiſible and inward Grace ſignified thereby to be: Firſt the Body of Chriſt broken and crucified, Secondly the bloud of Chriſt ſhed for to pacifie Gods wrath, and to ſatiſfie his iuſtice for my ſinnes,

Againe, that thereby is ſignified a full ſatiſfaction of Gods iuſtice, and a perfect ſaluation purchaſed, without any thing wanting, becauſe not onely bread is broken, ſignifying his body crucifyed, but alſo wine is diſtributed, ſignifying his bloud ſhed.

Thirdly: that thereby is ſignified the violence of Chriſtes death, his ſoule being drawne and ſeperated from his bodie, becauſe there is ſeene breaking and diuiſion of bread.

Fourthly: That thereby is ſignified our Vnion, vniting and growing into one bodie and nature with Chriſt (receiuing him by faith) euen as ſurely and as certainely, as the bread, and wine, which wee eate,

and

and drinke in the Lordes Supper, are united, and grow into one bodie & nature with vs. And that therefore, seeing so by faith we become the true members of Christ, Bone of his bone, and flesh of his flesh, and doe growe into one bodie with him, euen as Eue, being formed, and taking of the substance of the bodie of Adam her husband, became as it were parte of him, nay one flesh with him. That therefore (I say) it must needes follow of necessitie, that wee must take life from, and bee gouerned by one and the selfe same spirit of Christ, as all the members of one body take life from, and are gouerned by one, and the same soule.

Christ his Members must needs liue by his spirit.

Iohn 6. Iohn 15.

Wherupon it followeth necessarily againe ỹ so many as haue not a godly care, in their liues, & conuersatiõs to expresse the fruits, & graces of the holy spirit, but do stil delight, slauishly to serue Satan & sinne, so many do in vaine flatter themselues, that

they are the members of Christ, and that they haue receiued Christ in his holy supper, his death and passion, to the forgiuenesse of their sinnes: Because Christ cannot bee drawne from his spirit, neither receiued without his spirit, but he, that eateth his body, and drinketh his bloud truly by faith, must needs eate and drinke his spirit also, and so consequently expresse the fruits of ỹ same spirit, in a regenerate life.

Secondly, because (I say) who so doe eate the bodie, and drinke the bloud of Christ crucified, and shed vpon the crosse truely, by faith, to the forgiuenes of their sinnes, they are members vnited vnto Christ, they are grafted into Christ, they dwel in Christ, and Christ in them. And they ỹ are grafted into Christ, must nedes take part of, and liue by the spirit, and life, which is in Christ, euen as the branches which are grafted into the wine, do participate and liue of the sap and life of the vine.

In

In the fift and laſt place, by examination of my ſelfe, I muſt find my ſelfe to know, that, whereas we doe feede not of ſundry kindes of bread, and drinke, not of ſundrie cuppes, but al of vs of one bread and one cup in regard of the inſtitution and Sacrament, hereby is taught and ſignified our vnity and communitie one with another alſo, that we ought to be of one bodie, that we ought mutually to loue one another, as members of one bodie, and as thoſe, which are fed and nouriſhed by one bodie, by one meate, by one drinke.

Here in this Sacrament all are one, and one is all. All come to one, and one is made of all. For in an other reſpect, we ſee, of many graines of corne is made one bread, of many grapes is made one wine: whereby is ſignified further, that an eſpeciall end and drift of this Sacrament is, of the multitude of the faithfull, as of many members to make one bodie, and to knit them togither in one mu-

tuall relation and loue.

It is reported by Saluſt a noble humane Hiſtoriographer, that they, which conſpired with Catiline againſt Rome, dranke all of them aforehand mans bloud, whereby they would all make (as it were) a Conſanguinity and affinitie among themſelues, whereby they would all bind themſelues, to will one thing, all to meane and doe one thing, and not any one to open the conſpiracie, or to diſagree one from another in any ſort, & therein they iumped & ioyned together euen vnto the death.

Now, can the drinking of a mortall mans bloud, ſo inuented by mans malice, in a wicked practiſe, of a multitude of men, make one man: of many men, make one body, one mind, one will, one conſent, one heart, and bring all to an vnity? And ſhall not the drinking of the bloud of Chriſt, by faith, nay, the eating of his fleſhe alſo, found out by the endles wiſedõe & goodnes of God for mans redemption,

tion, make all one, First with Christ, secondly, one with another: make all one body, make one mind, one will, one consent, one heart, and bring all to an vnity in Christian loue, mutuall affection, and brotherly charitie, one with another: which is the sume and whole scope of all christian Philosophie and wisedome.

Surely light cannot agree with darkenesse, nor the spirit of God, with the spirit of Belial, No more can diuision and discord agree with vnitie.

This Sacrament is a Sacrament of vnity, therefore it cannot abide, neither admit a cloven heart, diuided from his brother. And thus as by the Sacrament of Baptisme, our God doth admit vs into his house and family, not as seruants, but as children: So likewise by this Sacrament of the Lordes Supper, as a prouident Father, doth hee fede, and nourish vs in the same, with the liuing breade of his

neare ſonne vnto a true and bleſſed immortalitie.

And this is the knowledge briefly, for which euery one muſt examine **themſelues, before they preſume to the Lords ſupper.**

Obiect. But you ſaid in the beginning of our ſpeech, that this *examination* doth conſiſt in three thinges. In the firſt place, you haue well and neceſſarily placed *knowledge*, I pray you therefore proceede vnto the ſecond?

Faith is the ſecond thing for which we muſt examine our ſelues before wee come to the Lords Supper.

Anſ. **I ſaid, that the ſecond thing, for which euery one muſt** examine **themſelues, before they do eate and drinke the Lords ſupper, is** faith. **And ſurely** faith **comes as neceſſarily in the ſecond place, as** knowledge **came in the firſt. For as there can bee no faith without knowledge, ſo againe to bare knowledge can be to no purpoſe without faith, that is, except one do beleeue that, hee knoweth in Gods word.**

Obiect. Explaine it, I pray you a little

little more plainely, what faith doe you meane?

Answ. I meane not an Historical faith which is but only a bare knowledge of the history of those things which are contained in Gods booke, assenting also vnto the truth of them, which faith the very diuels haue, and would gladly haue it vtterly extinct and put out. Faith Historicall. Iames 2.

I meane not a Temporarie faith, which steps a step higher, that is, which doth not only know, and giue assent vnto the truth of Gods word, but doth also professe the same, yea and ioy thereinto, yet it is but for a small time (as saith our Sauiour) and not because it hath any hartie and liuely feeling of Grace offered in the word neither, but for other by causes. as vaine glory, worldly profit, and such like. I meane not a miraculous faith, whereby through diuine reuelation, a man may be surely perswaded, that through diuine power hee can remoue mountaines, Faith temporarie. Mat. 17. 1. Cor. 13. Faith by Miracles.

Faith iuſtifying and a true diſinition thereof.

or worke other miracles. But I meane that ſweet Iuſtifying faith, which doth not onely know, giue conſent, and proſes: But which is further, a grounded and reſolued aſſurance of Gods free promiſe of Grace in Jeſus Chriſt, which being ſealed in my heart by the holy Ghoſt through the meanes of the Goſpell, works of neceſſitie my regeneration, & conuerſion from the old Adam, vnto a new creature, from the workes of darkenes, vnto the works of light, & righteous obedience.

Obiect. Your meaning is now plaine. Before one preſumeth to bee partaker of the Lordes Supper, hee muſt *examine himſelfe*: Firſt for *Knowledge*, Secondly for a *Iuſtifying* faith: But by your leaue (good ſir) a word: If this Iuſtifying faith doth alwaies ſhew forth the fruits of regeneration, conuerſion, and righteous obedience, in that partie, whome ſoeuer it doth poſſes, what needs then, any further examination? I meane, what needes

a man *examine* himselfe for a third point, namely, whether hee findeth in himselfe a resolute purpose, to practise according to that his knowledge & faith, in the rest of his life?

Ans. I answere you thus. Too too many do blindly, & hypocritically imagine, ỹ the outward profession of their belieke, namely the Apostles creed, wout all respect had vnto life & maners, is a true iustifying & saving faith. which indeed is but a dead carkas of faith, as a dead man, wanting both life & spirit, is no true man but a dead carkas of a man: now therfore least any man examining himselfe for faith, should deceiue himself with such a faith, & againe, because euery one should haue vnto himselfe, and also shewe vnto others a sure marke and euidence of a iustifying faith, without all deceipt: I haue added hereunto this third poynt of examination, Namely, that euery one should examine themselues also, whether they come vnto the Lordes

Supper,

Supper, in sinceritie, and singlenes of heart, all hypocrisie laid aside, with a resolute purpose in the rest of their liues, to practise and liue according to the same their knowledge and faith, that is, with a resolute purpose, to abhorre and flie sin, and to embrace godlinesse throughout their whole life. For to this end the Apostle Iames, reasoning very diuinely, seemeth to make a double iustification of man, the one from God, the other from man himselfe. God apparantly sées & knowes as all things else visible, & inuisable, spirituall, & earthly, so the iustifying faith of euery man, how it is seated in his heart, without any helpes, markes, or tokens, for it selfe, and in it selfe, without all other respects, iustifying the man. But to man this faith, being purely spirituall, cannot without his faithfull markes and fruites be séene and knowne, with flat & resolute assurance, no not to him that hath it.

Iames 2.

Therefore

Therefore as God doth iustifie a man by his faith, so a man must iustifie himselfe by his workes, that is, his faithfull actions, and workes must resolue him, and proue vnto him, that he is possessed of a true iustifying faith, allowed and approued of God, least otherwise he be deceiued with a shadow & vizard of faith. Iames 2.

The wordes of the Apostle are plaine, first hee saith, shew mee thy faith by thy works, & I wil shew thee my faith by my workes: Secondly, was not Abraham our father iustified by workes? That is, knowne by his workes before men, to haue a iustifying faith before God, when he offered Isaac his sonne vpon the Altar. Thirdly, ye see that a man is iustified by workes, and not by faith onely, namely of man.

By which places of the Apostle it is clearer then the noone day, that his iustifying faith cannot be known vnto man, but by his workes: That (I say) his resolute purpose to leade

a godly, and a Christian life, & indéed the due execution of the same, must shew and make it euident both vnto himselfe and vnto others, ỹ his soule is possessed of a iustifying faith before God: ỹ in this his examination of himselfe, he is not deceiued, & so consequently, that he eateth, and drinketh the Lords supper worthily vnto Gods glory, and his owne euerlasting comfort.

Obiect. This also nowe is very plaine. This third point of *examination* is doubtlesse as necessarie, as the other two: and comes (me thinks) in a comely and diuine order. I haue but one demand more (good sir) for a full conclusion.

Ans. Say on I pray you.

Obiect. I do heare your selfe and other preachers of the word daily teaching, (and I beleeue assuredly, that you teach truly,) that a true *iustifying faith* doth alwayes bring foorth the fruits of regeneration, newnesse of life, and righteous obedience, and doth

doth alwayes declare it ſelfe outwardly by workes in the partie, whom it doth poſſeſſe. I know alſo, that, that notable inſtrument of Gods glory the Apoſtle *Paul* in his Epiſtles, obſerueth the like order, and teacheth the very ſame, who, after that he hath firſt of all ſoundly layd downe the doctrine of faith, and ſtrongly proued, that by only faith in the merits of Chriſt a man is iuſtified and ſaued: Then next of all he commeth vnto exhortation, to manners and integritie of life, thereby plainely affirming as much as you ſay: Namely, that Chriſtians muſt adorne their faith and profeſſion with good workes, and that a true iuſtifying faith is euer abundantly fruitfull in the ſame good workes.

Nay that which is more: I doe know, that many zealous chriſtians, euen now in our times doe confirme the ſame doctrine by their liues and liuings, who as they do dayly pray for a true iuſtifying faith, and con-

constantly professe themselues to haue the same, so do they also walke in all christian and dutiful obedience to the commandements of God, euer endeuoring themselues to doe well, and to do good.

So that when I do lay their outward profession, of a iustifying faith on the one side, and their liues on the other side together, (me thinks) it doth strongly proue, this doctrine to be alwayes infallibly true: That a true iustifying faith, and good workes, are inseperable, and not to be found asunder, no more then the Sunne can be without his light, or fire his heate. This (I say) I do heare, this I do know, both by the Scriptures, and examples of these times, and this I do hold for truth.

But (the truth is) my selfe as many thousands moe, do not yet in reason see, how it doth come to passe. My last suite therefore vnto you is, that you would prooue by some sound reasons, that a iustifying faith, wher-

soeuer

soeuer it doth rest, must needes bee effectuall, and fruitfull, in holinesse of life, & good workes: For doubtlesse though it be the truth, yet because they do not clearely see it by manifest arguments and reasons, a great number cannot tell, whether they should beleeue it or not. And therefore though they haue but only a bare *Historicall* faith without all respect vnto workes and manners; yet they flatter themselues, that the same is a true iustifying faith, whereas if they were able to conuince themselues by sound reasons, many of them (I am perswaded) would be as ready to forsake their error, they would be as willing to embrace the true iustifying faith, and to expresse the same, by all dutifull obedience to the commandements of God in their liues, as euer they were to maintaine a bare Historicall faith with loosenesse of life. And now I attend your answer.

Ans. If you desire my answer for

None can throughly know what a iuſtifying faith is, but he onely that hath it

your reſolution, then marke it well. As no man can vnderſtand or comprehend what hony, and his ſweetnes is, though you ſpeake neuer ſo much thereof, ſaue he only that hath ſéene and taſted it: 7. So no man can vnderſtand, or cõprehend, what a iuſtifying faith, and the force therof is, ſaue he onely, that hath it, and doth beléeue: And as hee that hath ſéene and taſted hony, néeds no reaſons to proue vnto him the ſweetnes thereof, ſo he which hath a iuſtifying faith, and doth beléeue, néeds no reaſons to proue vnto him, the effectuall force, and working of the ſame, it will proue and ſhew it ſelfe. Neither comes a man by reaſon, and vnderſtanding, to faith, and to beléeue, but rather by beléeuing hée comes to vnderſtanding: For in humaine Philoſophy, and matters of the world, we will firſt by the light of reaſon vnderſtand the matter to be ſo, and then afterward wee will beleeue it: But in ſpiritual things, and heauenly

A iuſtifying faith it ſelfe is the beſt reaſon of all other to proue the effectuall working of the ſame We beleue not thorow the light of naturall reaſon and vnderſtanding but we vnderſtand by beleeuing.

lymysteries, faith goes before reason, and vnderstanding comes after.

For here by the light of the word we doe beleeue those things, which neither sence can perceiue, cogitation conceiue, nor vnderstanding of the mind comprehend, without the word.

And hence it was, that Nichodemus, and Thomas, were so sharpely reprooued of our Sauiour Christ, euen because they would not beleeue, except they might bee brought vnto it by their naturall reason and sence. Now therefore, the summe of mine answere to your demaund is this. Iohn 3. Iohn 20.

First, if a iustifying faith doth not ground it selfe, vpon the light of naturall reason, to doe that it doth, and to beleeue that it doth beleeue, but doth effectually worke, and do ẏ it doth, of itselfe without reason, & beyond ẏ capacity of man: Then surely it is impossible to shew the effectuall force, and working of the same, by arguments, and proofes of any rea-

sen. Secondly, if none can comprehend, what a iustifying faith, and force thereof is, but hee onely that hath it, and doth beleeue: then doubtles he, that hath it not, cannot comprehend the sanctified force and operation of the same, in the life and conuersation, by all the reasons in the world, to him they are all in vaine.

Thirdly, if a iustifying faith, bee reason sufficient of it selfe, and the best reason of all other, to proue the effectuall working thereof in the life of that partie, whomsoeuer it doth possesse: Then what needs a man to seeke further.

Then for him which seekes reasons to proue, that a iustifying faith must needs be fruitful in a godly life, and workes, The best course is, to procure vnto him, this iustifying faith it selfe, which (as all other good graces, and gifts besides) is had and obtained by that strong and euer preuailing meanes with the Lord,

faithfull

faithfull, fervent, and diligent prayer, the neglect and coldnesse whereof is the decay, and Canker of all religion.

The neglect of prayer is the Canker of Religion.

FINIS.

A Prayer and meditation before *the receiuing of the holy Communion*, in no wise to be forgotten *in thy Chamber priuatly*.

O Eternall, almightie, and most mercifull Father, which of thy tender mercie to thy children, hast alwaies fed them with spiritual and heauenly food, séeding to blessed immortalitie, which is the bread of life, and this bread of life is thy sonne, as it is written Iohn 6.5. ver. 35. I am the bread of life, which came downe from heauen: he that cometh to me shall not hunger in any wise, and hée that beléeueth in mee shall neuer thirst, and the bread which I shall giue, is my flesh: which I will giue for the life of the world.

O most sweet bread, heale thou my sicke soule, and féeble heart, that I may tast the swéetnesse of thy loue: heale mee of all mine infirmities, that I delight in no faireneſſe beſides thée.

I

I doe acknowledge, O Lord, that I am not worthy the least of all thy mercies, and most vnworthy to receiue thee vnder the roofe of my soule, by participating thy most precious body and blood. For horrible are the sins wherewith I am defiled. Woe is me Lord, for I am a man of polluted lippes, and dwell among people that haue vncleane hearts. And yet againe, my heart is wonderfully lightned when I call into mind, that thou the deare sonne of Almightie God, camest not into this world to call the righteous, but the sinners to repentance: for they that bee whole neede not the Physition, but the sick: I humbly therefore beseech thee, O Lord, by thy holy spirit, to worke that in my heart, which I cannot worke in my selfe, of my selfe: though I can try for my bodily meat, from meate, and for my purse, coyne from coyne, yet can I not proue and try my conscience, so full of blindnes and selfe-loue am I, & yet this tryall

is required, and must be had of true Communicantes. I beseech thee therfore giue me grace, that afore I presume to come to the participation thereof, I may examine my selfe by calling my sinnes to mind, searching out my waies, and confessing my sinnes: I may by harty repentance returne vnto thee my Lord, least otherwise by concealing my sinnes with Iudas the traitor, I eate but the bread of the Lord, against the Lord. Power into mee a true and liuely faith, that I neuer mistrust thy word annexed to thy Sacraments, which promiseth vnto mankind, the remission of sinnes: for to eate and drinke with ỹ mouth only, is to no purpose: But faith must come thereunto and apprehend the word, with the promises annexed, for they are the grounds and principles of this Sacrament: O Lord strengthen my faith and helpe me, so to vse thy holy Sacraments, that my weakneſſe may be helped, true loue and charity

increased,

increased, my sinfull life amended, & my soule comforted, through Christ my Sauiour, to whome with the father, and the holy spirit, be ascribed all honour, power, and glory, for euer, Amen.

A thanksgiuing after the receiuing of the holy Communion, especially to be vsed in thy Chamber priuately.

As thou hast (O Lord) giuen me ỹ pledges of thy loue, euen thy holy Sacraments, and as thou hast giuen me faith effectually to receiue them, so good Lord giue me thy blessed spirit & grace, to be hartily thankfull, least I be like the nine vnthankful leapers which our Sauiour clensed: But rather let me follow ỹ wise counsell of Iesus, the sonne of Sirach: Aboue al things giue thanks to him that made thee and hath replenished thée with his goods: and what are these goods, euen all that I haue, or may haue, either tẽporall, or eternal, either wĩnne or wõnt me, aboue or beneath me, all is the Lords, & of his

mercis

mercy I yeeld them, for this blessed meate, which thou hast in thy great mercy left to thy Church, and to me as one of thy members, doth truely witnes that my body sprinkled with the vertue of thy quickning flesh, as it were with celestiall dew, shall rise againe vnto immortality and everlasting glory. O most pretious and heauenly treasures, more to be desired then all the faire gold and pearles in the world. Let me neuer doubt of the forgiuenes of my sinnes, which thou assurest me of by thy body and bloud in thy holy covenant, concluded in thy last supper, by the breaking of bread, and giuing forth the cup to thy chosen disciples, and by them to as many as are incorporated into thy Church. So that no tribulation nor anguish, nor persecution, neither hunger, nor nakednes, neither perils, nor swoorde, neither death nor life, may seperate me from my heade, whereupon beeing made fast by this holy sacrament re-

ceiued

ceiued, I as a liuing member do de-
pende. And I beseech thee, O Lord,
at my resurrection, from death, ap-
point me a place at thy heauenly ta-
ble, where I may tast the new wine
in the kingdome of thy father, abid-
ing with thine elect Angels,
and blessed Saints for euer-
more. Amen

FINIS.

